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Via Mr. Scudder :-

Yours of the 20th August  
in re the title of "Kokoro" &c. reaches  
me just after I had posted a  
letter on the subject.

I think your suggestion  
of the advisability of a subtitle  
is much better, after all, than  
my suggestion for doing away  
with a subtitle. I made  
one, indeed, but it was bad -  
too much like the subtitle  
of "Out of the East." I  
like the substitution you  
propose - all except the  
word "believing", because of  
Western ideas attaching to the  
word, and because of the  
peculiar sound of the line  
caused by the nasal mine-  
-dial, before the aspirate.  
I should have proposed "The  
Soul of Japan" - but for the  
famous title of Mr. Lowell's

book. (1) "Kokoro: A Study of Hearts,"  
might be better — only that several  
of the essays, (such as that on  
Tendencies) scarcely come under  
the title. You see the Japanese

word includes more than "heart"  
or "beating heart" represents  
in English. (2) "Kokoro: Studies  
of Japanese Emotional Life" seems

rather long. (3) "Kokoro: the  
Heart of Japan" — would have  
a double meaning, which excludes  
it. Either "Kokoro: the Soul

of Japan" or "No. 1, seem ~~best~~  
possible; but perhaps I had  
better leave the decision to you.

In any case the little preface  
forwarded last week explains

the title so well, that a  
sub-title might possibly be

dispensed with. in case I cannot  
think of a better one soon.

— I like a your  
change of title to the article

on the Japanese Civilization, - but would suggest dropping the second "the" in the title of contents for Sound-Sake. "The Genius of Japanese Civilization" would sound better than my new title, and mean more.

I am very anxious to have the paper on Preexistence used in the book as No 12, and hope it will reach you promptly. It may open the way toward the favorable reception of some later papers thoughts on the subject of psychological combinations - I mean the realization of affinities by actual suppositions union of ultimates. Of course all such ideas are speculative, - involve a certain amount of "unkinkable" proposals; and



pass the cool limits of agnosticism;  
but all religious idealism and  
all the higher emotionalism must  
necessarily do the same thing.  
Fixed limits imply stagnation, and  
stagnation retrogression; and I  
cannot help believing the thought of  
the era is sure to seek the  
opposite path of expansion.

I am troubled, though, by my  
comparative ignorance of what  
has been attempted in this  
line, and do not wish to  
figure as a mere recitator  
of thoughts already familiar  
— especially when able to give  
credit. It was especially  
for this reason that I  
was anxious to obtain some  
books on the subject. "Mind"  
I have never seen: indeed  
I must ask you to enquire

me as one without books — except  
 those obtained from H. M. & Co.,  
 and a few works of reference —  
 Spencer, Lewes, Clifford, Huxley, &c.  
 "Hartmann's Philosophy of the  
 Unconscious" (Eng. & Foreign Philos.  
 Library) I should like to have  
 , if it represents any real  
 advance ~~of~~ upon Schopenhauer,  
 by recognition of existing scientific  
 facts. (You remember Schopenhauer's  
 criticism on Lamarck, and  
 how the prototypal idea has  
 been utterly annihilated in  
 our own time). And I am  
 horribly ashamed to say that  
 I never had a chance to  
 read Galton's all-important  
 works on heredity, — depending  
 almost entirely upon Spencer's  
 psychology. — There are no  
 libraries in Kobe; and no  
 serious books, — unless our import-

then at an <sup>advance</sup> ~~loss~~ of about two-thirds  
 over the original figure. I should  
 like to get books, ~~when~~<sup>if</sup> possible,  
 from which all preconceived  
 religious or conventional ideas  
 are excluded: they are so  
 disappointing. Even Renan's  
 "Rives" were disappointing — he  
 seemed on the edge of so  
 much, yet pushed back no  
 limits and opened no new  
 Oriental thought-  
 gateways.

does much better than that:  
 it is absolutely fathomless  
 and measureless in suggestion.

— I am thankful  
 for your suggestion that a  
 sort of mental autobiography  
 might be of interest some day.  
 I do not yet feel ripe enough  
 or big enough to undertake  
 it safely; but I shall do  
 so the moment that the sense



of strength comes. I suppose it will  
 come if I live long enough to  
 grow a little more. Perhaps  
 you have read those few notes  
 I gave the form for a biographical  
 notice - and guessed between  
 the lines. But you could not  
 guess all: how very ugly and  
 difficult life has been, - and  
 those phases of it which a  
 man does not care to mention  
 even to his friends. A question  
 is whether this side of exis-  
 -tence ought to be mentioned  
 or ought not, - on the general  
 principle that the abnormal  
 is not a subject for study  
 - much less for art. Perhaps  
 this might be said, that shadows  
 are necessary in every picture  
 - except a Japanese print.

— I have not yet abandoned  
 the idea of a small book upon  
 Buddhism. It will probably be  
 written, as soon as I am again  
 of being able to make it something  
 quite unique. But that will  
 require time. Meanwhile I  
 hope to do a little travelling,  
 — perhaps to find the sixteenth  
 century in the Philippine  
 islands.

Very truly yours  
 Lafcadio Hearn  
 Kobe, Sept. 21st '95